

# RECORDER & TELEGRAPH.

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## RELIGIOUS.

### THE MISSIONARY CAUSE. THE SOLEMN OBLIGATIONS TO SUPPORT IT, ARISING FROM THE SUFFERINGS AND DEATH OF JESUS CHRIST.

(Continued.)

God was pleased to condition our salvation upon repentance and faith, and no one will obtain the gift without performing the conditions. He might have communicated the truth of the gospel by a volition of mind, but he chose to do it by the sacrifice of his blood, and men are the honored instruments of his power and goodness in the conversion of sinners, in order to make him known, and therefore happier; thereby furnishing a new instance of his benevolence. It is scriptural to suppose that the Lord makes his communications of his character to those who work with him, and causes all his goodness to be frequently to pass before them. John, 14:21-23. The nearer we get to the fountain, the purer and more unalloyed the stream.

Missionary exertion is not a human device, but a heaven-born object, which both the life of our Saviour and the word and providence of God abundantly prove. Perhaps we err, in not sufficiently considering the full magnitude and nature of the object which includes the affairs of another world, and, in its effects, runs general with eternity. An object so vast in its nature, and so interminable in its consequences, ought not to be expected to be accomplished in a moment, and its fruits become immediately visible. This is not expected in temporal objects of magnitude. These require multiplied means, ceaseless perseverance, and much time.

Many an object of this description has been commenced by those who slumbered in the dust without seeing any fruit of their labors, or certain prospect of success. And why should more be expected in the missionary object? which is of very different magnitude and duration. But great and arduous as it is, it has advantages over all other objects. For the most part, if other objects partially fail, they fail altogether. If this object succeed at all, it will have succeeded greatly, for it will have produced an incalculable benefit, and richly remunerated the Christian for all his labor, and expenses. If a single sinner is converted, the instrument will have laid out his time and talents to good account, (for such is our Saviour's estimation of the worth of the soul) and it cannot be said of that instrument, that the world is the better for his having lived in it. That man has not lived in vain; as the great day of reckoning will shew.

If then a single Aboriginal, or Hindoo, or Mohammedan, or Jew, is the fruit of missionary effort, the effort has accomplished much, as God estimates and views things, and also as Angels view the subject, among whom it is the occasion of rejoicing. But it is to be supposed that these solitary instances of conversion, if nothing more be the immediate fruit, are the full result of missionary effort? Can it, in the nature of things, be supposed to end here? Has the converted no influence? and no children nor parents nor relations, nor acquaintance, on which to exert his influence? Is it not reasonable to suppose that the seed sown will spring up and multiply? should each native convert be the means of making one convert a year, in twenty years the number of converts would exceed the population of this state. Converts become native preachers and teachers, and understanding the language & prejudices of their countrymen, are able to adapt their operations to the exigencies of the case with almost certain success. Children also are instructed in the way of life, and children are very apt teachers of children. Parents are sometimes instructed by children, and lend an ear to them which would be turned from others. Parents have sometimes received a useful hint, a lasting impression from the lips of their offspring, out of whose mouths God speaks frequently does, ordain strength. It is seemingly impossible, that missionary efforts can fail. Will David Brown's conversion end with him?—did his sister's conversion end with her? How often is it the case, that when one of a family becomes serious, others in it become so; or when two or three in a village become pious, many in that village become pious? God's truth is powerful, and his word will not return unto him void.

Such would be the just reasoning in relation to missionary efforts, and such the well-grounded hopes derived from them, even if nothing of consequence had been effected up to this time, which is not by any means true. Has nothing been done at the Society Islands, a few years since buried in superstition, but now resplendent in Christian graces? Has nothing been done at the Sandwich Islands, and in India? Nothing in the West India Islands? Nothing in our western wilderness, where the happiest of all modes is in operation to civilize the In-

dian, viz. by making him a Christian. If we say that nothing has been effected by missionary exertion, we prove that we know nothing, or misrepresent things. Much has been done, much more than could have been expected from the magnitude and nature of the undertaking;—much more than the venerable Worcester lived to witness, who yet always saw enough to strengthen his hands, and encourage his heart. Missionary efforts have brought out the fact, that God approves of them, for he has blessed and prospered them. This is no small point gained, and speaks a language not to be misunderstood—onward, onward.

Under these circumstances, and with these facts before our eyes, it would be weak, it would be wicked, to despond, to doubt, to relax. If the work were not commenced, if the Christian, impressed with the duty of imparting his hopes to the benighted heathen, and desirous of discharging this duty, had to rely on his individual effort, he might be at a loss how to proceed, and be comparatively justified in doing nothing. But the case is quite otherwise. Numerous Societies have been organized, and the united efforts of many Christians are in operation under the superintendence of a wise and pious Board of Directors, who, from past experience, are able to pursue the object to the best advantage.

Wise and pious missionaries are already located, and many obstacles to a diffusion of the truth are already removed; so that, every year, missionaries labor with accumulated power. They are men of learning as well as piety, and hold a high place in the esteem of those who are able and willing to appreciate their merits; men for the most part, whose talents would have commanded eligible stations at home, and who would have adorned and edified any church. They were drawn into the service by no worldly object, and are discharging their duties from no worldly motives. It is the inference which they draw from the scene on Calvary, it is the perishing condition of their fellow creatures,—it is the hope of being instrumental of saving them from destruction, and securing to them happiness beyond the grave, which induces them to give up forever friends and home with all their endearments and comforts, and plant themselves on Pagan shores.

But they know that in all they have done, they but faintly imitate their divine Master; and that, if their labors are severe and dangerous, exposing them to hardships, privations, and death, it is all no more than what befel the Lord of glory, in pursuing the same benevolent purpose. Christians at home ought to rejoice, that men are found qualified to carry the everlasting gospel to heathen lands, & who are willing to surrender for this object almost every thing which is deemed desirable and valuable. They act wisely, when they avail themselves of the existing opportunity of doing great and everlasting good to their fellow creatures in distant lands, before their feet stumble on the dark mountains, and their probationary state is close forever. (To be concluded.)

### INTERESTING BIOGRAPHY.

We have rarely met with a more interesting biographical sketch, than of the late Rev. Dr. MILNE, formerly missionary to Malacca, contained in the London Evangelical Magazine for November. The facts were communicated chiefly by Mr. Wm. Dawson, his intimate friend, in a letter dated Cape Town, English Colony in South Africa, April 11, 1823. A few were added by the Rev. Dr. Philip, of the same station.

Mr. Milne was born in 1785. His father dying while he was a child, he became dependent on a relative, who was very attentive to the temporal concerns of his family, but whose example proved very pernicious to the morals of our friend. At a very early age Mr. Milne was put to service. He soon manifested a talent for wit and satire, and prided himself on excelling in coming new oaths. He was so much given to quarrelling and fighting, that he became a terror to all around him, and was distinguished by the name *Satan*. When between twelve and thirteen years of age, being in the service of a farmer in Rhynie, he one evening entered the barn where he and his fellow servants slept, and found John D— at prayer. As the relative before mentioned prided himself on his witty scoffs at those who manifested a regard to vital religion, he made himself merry with the thoughts of having an opportunity of holding up this individual to ridicule; but on his bed he reflected, if such a sober young man as John D— need to pray, how much more such a blasphemer as I! These reflections brought him to his knees to cry for mercy. Every one was now surprised at his sedateness: he put off his habit of swearing; dreaded every approach to falsehood; became peaceable and obliging, and attentive to every thing entrusted to him. He often spent hours in secret prayer among his fleecy companions—the sheep. He left Rhynie for Gartley, where he became acquainted with A. S., a pious man, whose religious instruction and family worship he attended every evening. He began to delight in reading religious books, always carrying one with him when he went with the cattle to the pasture. At this early period, his remarks were often striking and impressive. A young woman, a sister of his master's, stated that while he was living with her brother, she had often observed that he retired from the family a considerable time before he went to bed, and determining to trace him to the place of his resort, she found him earnestly engaged in prayer for her conversion. She added, that she was so mischievous as to cast some water upon him. He

very mildly said, "Poor Charlotte, and do you never pray? O woman, think, now is the time to pray with success." She said, "I shall never pray." "Well," he replied, "the time is hastening when you must pray; but how awful will it be if your first prayer be to the rocks and hills to fall upon you, and hide you from the face of the Lamb." She told me she should never forget his words and manner. He attended the preaching of the gospel at C— and H—, and was an attentive and devotional hearer. Such was the change wrought in his outward conduct that even the careless world bore testimony in his favor.

He was apprenticed to Mr. R. in the parish of K—, to learn the business of a house-carpenter. His master was surprised at his dexterity, and declared that he could trust him with all he had. Upon being interrogated by a pious character on the state of his family with regard to religion, he said that his men in general, like himself, were indifferent to it, but that one apprentice (meaning Mr. Milne) was determined to be religious.

A gentleman, who was overseer of General Huy's estate during Mr. Milne's apprenticeship, once sent him a card of invitation to a harvest-supper and ball; stating, that although he did not approve of balls in general, yet as he had invited none but respectable persons he thought there could be no harm in the evening's amusement. Mr. Milne acknowledged his attention, but declared he could not admit any thing to be harmless that tended to feed the vanity of the mind, and estrange it from God; adding, "when I have got nothing to do for eternity, then I will attend your supper and ball." This answer struck the gentleman so forcibly, that he would have been glad to have excused himself from being present, and never after attended such assemblies.

For some time before his mind was directed to the missionary work, he taught in Sabbath schools. He often complained of his unfitness for the office of teacher, but he was nevertheless greatly esteemed in that capacity. His addresses to the children were uncommonly interesting, and highly calculated to arrest attention and produce conviction. On one occasion, speaking of the folly of putting off the care of the soul to a future time, he said, "What, if the time you fix upon should be the day after your death—or months, yes, years after your state is fixed for eternity? how will this torture your minds in everlasting burnings? O, be persuaded that Satan tempts you to delay, that he may work your everlasting destruction. The Spirit of God determines the mind not to loiter a moment on the brink of everlasting ruin. Many now wailing and gnashing their teeth in the burning lake, no doubt once resolved, but at a future time they would mind religion in earnest; but before that time arrived, they were arrested by death and hurried unprepared into the presence of God." On another occasion, speaking of the causes of neglect of salvation, he said, "Can you suppose that religion will rob you of pleasure—it will, indeed, make you despise those vain pleasures that estrange the heart from God, and end in misery—but I dare appeal to all that have experienced the power of religion, if ever they tasted true pleasure before they knew and embraced Christ and his salvation." Once speaking of the madness of such as gave up their minds to the world and sin, he said, "How you debase your immortal souls! you risk no higher than brutes; think, what shall I do when I am robbed of all these enjoyments? The time is hastening when you shall see all on which you depend for happiness enveloped in flames; then what will you have to live upon through eternity? no wonder you dread death, judgment, and eternity. O learn to live upon God himself! then in the wreck of worlds you can say 'I have lost nothing.' He was in the habit of praying with those whom he visited, often conversing with them on the concerns of their souls. He often exhorted, even with tears, and prayed with his relative, already alluded to, and charged me, the last time I saw him, saying, "Oh! for the Lord's sake, attend to my poor —, visit him—pray with him—the Lord may yet have mercy upon him."

He longed for the salvation of the heathen, but he hesitated to join in the missionary work, fearing his unfitness. He spent many nights in prayer, that God would show him the path of duty—he set apart times of fasting and prayer for divine instruction. Would to God that all who embark in the missionary work were as much concerned to have their call to it clearly ascertained. Mr. Milne obtained so full a conviction of his call to this great work, that no discouragement could deter him from offering himself a candidate for missionary labor, willing to fill the meanest office in promoting the conversion of the heathen.

When he was proceeding to Gosport, to enter upon his studies, he remarked, "What a wonder am I to myself! Surely the Lord has magnified the riches of his grace to me above any of the fallen race. You know what a mischievous youth I was. Surely I have the greatest cause to sing, 'Oh to grace how great a debtor,' &c."

Among other questions put to him, on his application to be sent to Gosport, he was asked how long he had revolved the subject in his mind, and what was the reason he did not apply sooner? In answer to these questions he replied, "that it had been matter of serious consideration with him for four years, and that he had been all that time endeavoring to make a provision for his widowed mother and his sisters. In pursuance of this design, by his

own industry, in the course of four years he procured on a long lease a piece of ground sufficient to feed two cows; on this ground he built a house, doing all the mason's and carpenter's work with his own hands; enclosed a sufficient quantity for a garden, and purchased the cows and the other stock necessary for this humble establishment. I know not which most to admire, in this instance, his concern for the honor of religion, his filial affection, or the high notions he had of the duties of a missionary. "If I leave my mother and sisters unprotected," said he, "the cause of missions will be reproached, through my conduct, in a foreign land and separated from her. Should I ever be tempted to doubt my call to the missionary work, this consideration may add to these doubts; and the distraction this reflection might occasion, may interrupt my labors, and prevent me from being able to devote myself so entirely to God, as my duties as a missionary may require."

On his first appearance for examination before the Committee at Aberdeen, which used to meet at the house of our estimable Chairman, Dr. Ross, Mr. Milne's first appearance was so rustic and unpromising, that a worthy Member of the Committee took me aside, and expressed his doubts whether he had the necessary qualifications for a missionary; adding, that he could not recommend him as a missionary, but that he would have no objections to join in recommending him to go as a servant to a mission, provided he would be willing to engage in that capacity. At the suggestion of my worthy friend, I desired to speak with him alone. Having stated to him the objection which had been made, and asked him whether he would consent to the proposal; he replied, without hesitation, and with the most significant and animated expression of countenance, "Yes, sir, most certainly; I am willing to be any thing so that I am in the work. To be a hewer of wood, and a drawer of water, is too great an honour for me when the Lord's house is building!"

The question being put to him by one of the Committee (probably with a view to ascertain his sentiments), whether a young man could have a call from God to engage in such a work, unless his heart were full of a dear love to the Saviour; he made the following reply. "I cannot say, Sir, what it may be with others; but I have full assurance that my heart is so full of such a state of mind as you have described, I have no hesitation in saying, that I have not yet been called to that work. I feel no rapture, and when I compare the state of my heart with the character of the Saviour, I am often tempted to question whether I yet really love him or not?"

### SOUTH SEA ISLANDS.

The Church of Christ, under the pastoral care of the Rev. JAMES BENNETT, Missionary, near Rochester, (England) having addressed letters to the Churches of Christ in the Islands of Borabora, Raiatea, and Eimeo, in the Pacific, received answers to the same, of a very interesting character. They were drawn up by native Christians, and afterwards translated. The following is from the Church of Christ in Borabora, under the pastoral care of the Rev. J. M. ORSMOND, Missionary.

Monday, April 15, 1822.—Our very dear friends of the church of Christ in England. We are made acquainted with the letter you sent us, and are rejoicing that we are prayed for by you. We are praising the Lord that our savage customs are done away. They have been buried from their roots. The reign of Jesus is a good reign indeed: no longer do the great and lesser mountains echo with voices of refugees sought for sacrifice: children are no more strangled—no more are they strung together through one ear and out of the other, and drawn along the sea shore. Our women no longer suffer death for eating food made sacred. We have done with worshipping rotten bread fruit, crabs, centipedes, birds, sharks, little fish, the *Tia* (a piece of wood,) scarlet feathers, as a god for us. The eyes are beginning to open; we seem to know a little; it is not very much: we know but dimly—we know as a thing that is seen and then lost again. We are praying to our God, and are vigorously attending to his word. We are delighted in our teacher whom you have sent to us. We covet earnestly the words he delivers to us; and will you not compassionate us in this extreme part.—Write again to us: we pray that no evil customs may grow amongst us—that all our ugly and unsightly customs may be cast away. It is our real desire. Some of us are making progress with our dwelling houses. We are making oil for the Society in England. We are praying to God the Spirit, that we may truly believe. Perhaps our faith is now only in our teeth. Perhaps our pleasure and belief is only in our ears. Perhaps our hearts have not been pierced with the pain of true repentance unto life.

We have a load on our hearts; evil obstinately grows. We desire however a different thing. We are praying that the neck of our sin may be broken, and that we may fully know the love of Jesus to us. He is the sacrifice for removing sin. Let us not be again sinners; let us not be stained again with human blood; let us not turn again, eat our vomit, roll again in our mire of filth, that our heart, and that the whole man may be fully cleaned by Jehovah the Spirit. It is not by might nor by power, but by Jehovah, that the dark and filthy heart can be made good again. Faith is not general amongst us. Here and there one; one part is regarding every vice, and will not cast away their sin. But we are praying to Jesus that he turn them also—

their face and heart too. We feel a love toward you. Let not our faith fail—let not yours. Let not our land be overgrown again with evil—let not yours. May the church in Borabora be as the tree by the river side, and may yours be flourishing.

Though we meet not in this world, may we meet before Jesus with great joy, with the white robe made white in the blood of the Son of God. May you who dwell in Britain, be saved by the true God in your vigilance concerning the word of Jesus our Lord, and our eternal Saviour. Write to us again, that we may know your words.

Pray for us, that Jehovah the Spirit may have mercy on us. May we all be saved by Jesus Christ. (Signed) KING MAI.

### A REMARKABLE INSTANCE OF THE POWER OF DIVINE GRACE.

A remarkable instance of the power and sovereignty of Divine grace, in the conversion of Mr. Morgan Howell, of Cardiganshire, Wales, under the ministry of the Rev. W. Cradock. A gentleman, who lived near where he preached, when he visited that country, was particularly inimical to his doctrine and preaching. He ridiculed him in his conversation, and made a mock of him in verses which he published, and opposed his ministry by all means. It so fell out, by God's purpose, that once, when Mr. Cradock was preaching in the open field, (the place where he meant to speak in being not able to contain his hearers,) Mr. Morgan Howell, which was the gentleman's name, got together a foot-ball play, in order to interrupt Mr. Cradock, and went so far as to endeavour to strike the ball against him; but being prevented, and failing, he so sprained his ankle, that he could not move, and was thus compelled to hear the sermon, which was overruled by God to his conversion; and as an evidence of its reality, he took Mr. Cradock to his house, received him whenever he came into the country, and, at length, became himself a teacher of the truth of Jesus, and established the first church of believers in his neighbourhood.—*London Baptist Mag.*

### HAPPY DEATH OF A MADAGASCAR.

The king of Madagascar having sent several youths to England for education in the useful arts, they arrived in April 1821. Five of them, after being sent to Manchester, where, while learning the business of their sovereign, they were placed under the superintendence of the Rev. Dr. Clinie. One of these was named Drimave. Some account of his character and the circumstances of his death, may be found below, for which we are indebted to the Missionary Chronicle.

Dr. Clinie, in a funeral sermon occasioned by his death, observes, that long before his illness, various circumstances concurred to show that he was under the influence of divine teaching. He was remarkable for his great reverence during the seasons of worship of God, public and private, and for his close attention to the sermons he heard, of which he was afterwards able to give a good account.—He also discovered an ardent love to the Bible, which he has been known to call for, when it was proposed to entertain him with other books; and, on the Lord's day, he was unwilling to read any thing else.

Notwithstanding he had a constitution extremely delicate, he enjoyed tolerable health till a few weeks before his death. He then appeared very weak and languid, and his habitual cough became more troublesome. He was one morning seized, while in school, with shivering and fainting. Soon after this he kept his bed, & the symptoms became alarming. About this time he said to a friend, "I am a sinner: not an outward sinner only, but a sinner in heart and in thought; but expect forgiveness through the sacrifice of Christ."

When Dr. C. asked him "whether he loved God?" he modestly replied, "I hope I do;" and "he chiefly desired a new heart, that he might serve God more, and go to heaven when he died." When asked whether his mind had been impressed by any particular sermon, he referred to one preached by Mr. Priddie, a few weeks before—

boldly to the throne of grace, that we may obtain mercy," &c.

The 55th Psalm was read to him, and he particularly noticed the first verse: "Give ear to my prayer, O God, and hide not thyself from my supplication;" and he seemed to make the petition his own. At another time he said, "he had prayed God to teach him—that he was ignorant of God and his ways—that he had a proud heart against God—and that the Holy Spirit must teach him the way of salvation."

When Dr. C. conversed with him on the 53d of Isaiah which he had learned by heart, he endeavored to ascertain how far he understood it. He then clearly stated, that "Christ was rejected by men, died for our sins, and was accounted guilty by man." And at another time he said, "he knew it was his duty to keep God's commandments, but that he had not perfectly kept them;" but added, "he hoped to satisfy God's justice by Jesus Christ."

After this, he was occasionally delirious; but his roving, as well as his lucid thoughts, clearly discovered the state of his mind. Mrs. Clinie said to him, "Do you know me, Drimave?" Taking hold of her hand, he replied, "Yes, My Mother!"—a name she well deserved, and which she will not soon forget.

Dr. C. asked him, in one of his lucid intervals, what he particularly wished for Rohin, and his other young friends from Madagascar? He instantly said, "Be good boys, and have

new hearts." May his last, his dearest wish be mercifully granted!

In the evening, he desired to see a friend who had often visited him, to whom he said, "Tell me—tell me." Several things were named, but nothing was right, till one said, "About Jesus and heaven?" "Yes!" he exclaimed, with great earnestness, "that's what I want." The 55th of Isaiah was read, after which he said, "That's good—that's very good;" and his mind seemed much engaged in prayer.

After this, he roved much about "going"—"home"—and "heaven;" and his last words were, "I want to go to Jesus." After a restless night, he slept for two hours; and awoke coughing. I was sent for in haste, and found him in the act of suffocation. I took hold of his hand, and he endeavored to close his hand in mine—he could do it but imperfectly—it was the last embrace—the grasp of death: his happy spirit fled from the embrace of a friend on earth, I have no doubt, to that of a friend in heaven!

This dear youth, having been taught, as we trust, of God, the value of his own soul, often expressed his concern for the people of Madagascar. In a letter written to his tutor, January 2d, 1824, after thanking him for his kind care and instruction, he says, "I hope that when we return to our native country, we shall find them in a better state than they were in before. Oh! that God would change their minds, and turn their hearts to listen & to receive the word of God with gladness when the faithful servants of God speak to them the word of truth. Oh! that God, by his Holy Spirit, may open their dark minds to understand his word; and I hope that, when we go back again, we shall not only tell them the pleasant things which we saw, but also tell them the word of God which we heard from this happy land." And a few days before his death, when a person asked, "Should you like to get well?" he replied, "Yes: I should like to tell my brothers and sisters, and my mother, who was very sick when I was in Madagascar, what God has done for me."

#### For the Recorder & Telegraph.

#### TRACT SOCIETIES.

MESSRS. EDITORS.—The following facts may not be unacceptable to your readers, especially such of them as are members of the American Tract Society, and may be present at the proposed meeting on the 11th instant. They are the results reported in May last, and are collected from the "Proceedings of the first ten years of the American Tract Society," just published.

Rel. Tract Societies	Instituted	No. in series	Whole No. issued.
N. York Episcopal	1810		
New-York	1812	192*	1,561,744
Evangelical (at Boston)	1813	31	466,000
American	1814	169	4,217,000
Philadelphia	1815	52	1,300,000
Baltimore	1816	62	330,413
Hartford	1816	57	376,237
New-York, Methodist	1817	43	200,000
Baltimore Fem. Epis.	1817	44	200,000
Baptist Gen. Wash. city	1824		
N. Y. State (Albany)	1824		

Since May, the operations of the American and the New-York Religious Tract Societies, have been essentially increased. The American Tract Society has published since May 1, nearly 700,000 Tracts; making the whole number published, about 4,900,000. The New-York Society has published in the same period, not far from 300,000 Tracts, making the whole number published about 1,850,000. Both Societies have, within the past year, improved the quality of paper and the style of printing, inserted engravings on a large part of their publications, and commenced a new series of *Children's Books*. Of the latter, the American Society has now printed 15, and the New-York Society more than 30. The American Tract Society has *stereotyped* nearly one third of its Tracts, and the New-York Society a much larger proportion of theirs. The American Society has about 550 life members; 12 members by annual subscription; more than 400 Auxiliaries, of which about 60 are west of the Alleghany; and 125 Depositories, in 19 different States. The New-York Society has about 70 life members, and about 350 members by annual subscription; the former constituted by a donation of \$20, the latter by a donation of \$2. It has a few Auxiliaries, and no Depositories, it is believed, except in the city of New-York. The Female Branch of the New York Society, has about 25 life members, constituted by a donation of \$10; and 500 annual subscribers of fifty cents or more.

\* These 192 Tracts, of which 28 were out of print in May last, comprise 1800 pages; the 119 issued by the American Society comprise more than 22,000 pages; the Tracts published at New-York, being on an average much shorter. Besides these 192, the New-York Society has 15 Tracts in French, and 9 in Spanish. About half of the English series published at New-York, is contained in the publications of the American Society, is now merged in the American Society.

These Societies were formed in February last, and each of them is supposed to have published not far from 20 Tracts.

#### THE HOLY SPIRIT.

"The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." *Jesus Christ.*

Philosophers may reason—Skeptics may deny—Bigots may murmur—Infidels may deride, and the united wisdom of this world may attempt to find out the way, and the mind of the Spirit, but all their noise and strife are vain. God is carrying on a work of grace and mercy in the earth. His Holy Spirit in secret whispers, like the gentle zephyr, is operating silently, though powerfully, in the hearts of sinners, and transforming them into the image of Christ, and preparing a people for his praise. And notwithstanding wicked men and seducers wax worse and worse, yet "The secret of the Lord is with them that fear him, and he will show them his covenant."

Amidst the darkness and gloom of this moral wilderness, how cheering is the light of life; and while Satan and his emissaries are endeavouring to undermine the foundation of the Christian's hope, and obstruct the progress of the light and truth, how blessed is the assurance, that the almighty energies of the Holy Ghost can, and will, renovate this ruined world, and make it the garden of the Lord.

Let such then, as have experienced the bright rising of the Sun of Righteousness in their hearts, and on whom the Holy Spirit has descended with his trans-

forming power, supplicate the "Father of lights," to extend the triumphs of his grace. For he "will be sought unto by the house of Israel to do these things for them." "None but Jesus can do helpless sinners good;" and none but the Holy Spirit can "take of the things of Jesus" and make them manifest to the soul. The duty of prayer and labour, belongs to creatures; the power to bless belongs to God, and blessed be his name, he has said, He is more willing to give us the help of his Spirit, than we are to ask him for it.—*[Chr. Sec.]*

#### REVIVAL IN CEYLON.

We mentioned, in our last, the animating fact, that in the Island of Ceylon, as many as 80 individuals had recently obtained hope of pardon and acceptance through the merits of our Lord and Saviour Jesus Christ. Some particulars concerning the revival are contained in the following letter from one of the female missionaries at that station, to the Editor of the Religious Intelligencer.

OODOOVILLE, Jaffna, March 23, 1824.

You have no doubt wondered at the goodness of God to us so unworthy, and you will wonder still more when you hear that he has lately poured out his Spirit, so that we have seen nearly every individual connected with our station inquire, "what shall I do to be saved." The work commenced at Tillapally, about two months ago; then at Oodooville, Manery, Pandieripero and Batticotta. In the boarding schools, study has been laid aside for many days together, and laborers have in some instances, been released from their employment, to have time to devote to the work. We see no evidence that it is at an end. At our stations, those who have appeared well, generally appear to be going forward and are occasionally, new instances of a awakening—some among the school masters, and a few others from without, have been affected, and there is a general inquiry abroad, concerning this new & strange work. In the town of Jaffnapatam especially, one school is much affected, and the nominal Christians of Ch. David's church, are awaking from their sleep of something worse than heathenism. We are much encouraged in the hope that the Lord will make a long and thorough work in this district; and though to him it will be easy, to us it will be hard work, for we have found nothing wear upon us like the recent anxieties and labours with inquiring souls. It will I hope, furnish a new plea, for calling loudly for more laborers. I would mention the number of hopeful converts, but we scarcely allow ourselves to count them, and much less believe that they will all persevere to the end. About 80 profess a hope, but they are most of them children, some not more than 8 years of age; they are exposed to numberless temptations, and if half that number endure, we shall have much reason for gratitude.

I know of nothing that appeared as a preparation for what we have seen, except a day of fasting in December, which was an uncommon day to most of us. At Oodooville, we had been chastened for some time, by the illness of Mr. W. and myself with our children, but in other respects as usual. The prayer meeting on the first Monday in February, was a time of *resting* at the house of grace, when the "Spirit seemed to make intercession for us, with groanings which cannot be uttered," and since that time the spirit of prayer, which was before given to some extent, has been abundantly increased, so that days, and almost nights, have been spent in waiting before the Lord, as I never witnessed before. It seems to be a greater privilege to pray than I ever was before, and we can get nearer to God, as though he were a companion and friend, and order our course before him. I could give you many interesting particulars, but the short limits of a letter, do not allow it. You will no doubt, pray more for this mission, than you have done, and many friends who hear of what the Lord is doing, will give thanks for such answers to their prayers, and be encouraged to plead with new faith and hope.

Intelligence from the South of the Island, gives us reason to hope, that the way is there preparing, for the coming of the Lord, and Mr. Rheims gives us some encouraging facts, respecting appearances in some parts of the continent. We most cordially unite with friends at home, in praying that this may be a year of great displays of divine grace and glory.

#### REVIVALS OF RELIGION.

The last "Christian Secretary," contains several accounts of Revivals.

The Rev. Asher Miner, Pastor of the 2d Baptist church in North Scitoning, Conn. states in a letter, that on a visit which he made to Blandford, Mass. in November last, the presence of God by his Holy Spirit was evident. In the beginning of that month, an awakening commenced, and meetings a greater part of the time were attended by Mr. Miner, from once to three a day from that time to Dec. 16th. He had baptized 17, on a profession of their faith in Christ. At the water side, crowded assemblies were as solemn as if attending the last obsequies of a friend. Dec. 11, more than 20 baptized believers came forward, and entered into covenant with God and each other. The next day they celebrated the Lord's supper.

A letter dated West Boylston, Mass. Nov. 27, from Mrs. Hough, widow of the late Rev. Abner Hough, gives a pleasing account of the revival there. It seems to have commenced at the session of the Worcester Association last summer, at which time it will be recalled by Mr. Hough deceased. Twelve have been baptized, and others were expected soon to follow.

A letter also from Ashford, dated Dec. 13, mentions that in the revival there, probably 100 have become subjects of grace. *[Christian Watchman.]*

#### RELIGION AT SEA.

The Rev. Joseph Eastburn, who has distinguished himself as the friend of seamen and who preaches to a congregation of Mariners in Philadelphia, has lately received a letter from a seaman at Valparaiso, dated Aug. 25, 1824, of which the following is an extract: "You would be delighted to have a glimpse of our forecastle on Sunday. It really reminds me of a little school room or a meeting house; every man and boy has his Bible, Tract, or some other book which seems to engage his whole attention; when they get through one they refer to their catalogue and make choice of another. It is given them the sailor. He is truly pleased to see the poor fellows, after being tossed, and knocked about by the elements as they have been, so much engaged in the right way." *N. H. Rep.*

#### ORDINATION.

The Rev. JOSEPH M. BREWSTER, was ordained and installed pastor of the church & people of Peru, Mo. on the 29th ultimo. The exercises were as follows: Introductory prayer by Rev. Mr. Bailey, of Pittsfield; sermon by the Rev. Mr. Pomeroy, of Worthington, from John vii. 18, "He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."—Consecrating prayer by the Rev. Mr. Dorrance, of Windsor; Charge by the Rev. Mr. Waters of Chesterfield;—Right hand of fellowship by the Rev. Mr. Hawley, of Hinsdale; Charge to the people by the Rev. Mr. Jennings, of Dalton; Concluding prayer by the Rev. Mr. Nash, of Middlefield; Benediction by the pastor.

The Congregational Church and Society in Concord, N.H. have voted, unanimously, to give Mr. NATHANIEL BOUTON of Newbury, Conn. & late of the Andover Institution, a call to settle over them as a Minister of the Gospel.

The Rev. Leonard Bacon has received an invitation to take the pastoral charge of the first Congregational Church and Society in New-Haven.

The annual commencement of the Vermont Academy of Medicine, took place on the 15th ult. when forty students received the degree of M.D.

#### LETTER FROM AN INDIAN YOUTH.

The following letter was addressed to the Domestic Secretary, by James Crane, an Indian Youth of the Chippewa Tribe. This youth was eighteen months or two years at our Mission School at Fort Gratiot, and was then sent by the United Foreign Missionary Society to the Foreign Mission School at Cornwall, Connecticut, where he arrived, in company with another youth of the same tribe, in the month of August last. He is now about sixteen years of age. The letter, with the exception of a few grammatical corrections, is entirely his own; and it ought to be added, that when he entered the School at Fort Gratiot, he could neither speak nor understand a word of English.—*Miss Reg.*

Foreign Mission School, Oct. 7, 1824.

Dear Sir,—I now take my pen to write to you a few lines. I have got where different nations come together, and have found our Saviour, the Lord Jesus Christ. I hope we shall follow them who love our Redeemer. If we do not try, we cannot receive any thing new, but if we try to pray to God, we shall receive something new in our hearts. I remember what the Lord Jesus said in his Book—Ask, and it shall be given to you—seek, and ye shall find—knock, and it shall be opened unto you. For every one that asketh receive; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Oh! my friend, I have got that heart which is going right into everlasting punishment. I can do nothing with it; but Jesus only can make it better. I think with it; but Jesus only can make it better. I have sinned against God. I try to pray to God, to forgive me all my sins. I remember what he said to me, my son, give me thine heart. I wish to give him my heart, but I cannot give it. I will tell you the reason why: Because I love my sin. I very often think about my poor soul, what will become of it, if I live with my wicked heart. Oh! my friend, if I die with this heart, I must go right down into hell and eternal punishment.

I am very thankful that God has sent his servants among the heathen, to tell them the good things which came from heaven. I wish that God would send one of his servants to my country, to tell them who never heard that the Lord Jesus Christ has died for us. I hope, that when I have finished my education, I shall be qualified to go and tell them about the Lord Jesus. Mr. Hudson has been there, but he was not acquainted much with our language. I love him very much, because he told about God and the Saviour.

I like to stay at Cornwall very well. I trust I shall learn a great deal before I go home. I think I love to learn, but I am sorry that I have sore eyes. I cannot read much in the day time, nor any in the evening. A number of the students affectionately tell me about the blessed God, and his son Jesus Christ; and they also pray for me. I wish I had a grateful heart to God & to all his children for the goodness which I now enjoy. I hope you will pray for me and my fellow students. Tell your Heavenly Father to take away my stony heart, and give me a heart of flesh, that I may love him, and have his sins and the crooked way. I hope the prayers of Christians will not be in vain for me.

I wish to know whether you intend to send Mr. Hudson again into my nation. If he should go there again, I should be very glad and thankful. I wish you would write to me that I may know whether you are well or sick; also I wish you would give me some good advice. I wish Mr. Ferry is now doing much good among my bright countrymen. We have not heard a thing from our nation. I remain your affectionate friend, JAMES CRANE.

#### LITERARY & SCIENTIFIC.

##### NORTH AMERICAN REVIEW.

The North American Review for the present month contains articles as follows:—Byron's Works—Philips on Insurance—Folsom's Notes on Mexico—Baltimore—Writings of Herder—Lafayette—Pickering's Reports—Emigration to Africa and Hayti—Kecala, an American Tale. Besides the above are notices of the History of Philadelphia—Bigelow's Florida Hostilities—Russell on Crime—General Hull's Memoirs—Improvement of Government—the Auction system—Evenings in New England. The Quarterly list of New Publications comprises, among many others, the following works.

Astronomical Recreations or Sketches of the Relative Position and Mythological History of the constellations. By J. Green, Philadelphia.

Three different Memoirs of General Lafayette. Memoirs of the Campaign of the North Western Army of the United States, A.D. 1812, in a Series of Letters addressed to the Citizens of the United States. With an Appendix containing a brief Sketch of the Revolutionary Services of the Author. By William Hull, late Governor of the Territory of Michigan, and Brigadier General in the Service of the United States. Bro. pp. 239. Boston. Free & Green.

Pulaski vindicated from an unsupported Charge, inconsiderate or maliciously introduced in Judge Johnson's Sketches of the Life and Correspondence of Gen. Greene. 8vo. pp. 38. Baltimore.

A Letter to John Lowell, Esq. in Reply to a Publication entitled Remarks on Pamphlet, printed by the Professors and Tutors of Harvard University, touching their right to the exclusive Government of that Seminary. By Edward Everett, Esq. pp. 102. Boston. O. Everett.

A few Thoughts (of an aged Layman) respecting Jesus Christ, and the Holy Spirit, as they relate to Unitarians and Trinitarians. Portland.

Sermons on the Distinguishing Doctrines and Duties of Experimental Religion, and especially designed for Revivals. By Chauncy Lee, D.D. Pastor of a Church in Colebrook, Conn.

A Statement of Facts, in relation to the Call and Installation of the Rev. Mark Tucker, over the Society in Northampton, together with his Correspondence on the Subject of Exchanges. Published by a Committee appointed for that Purpose. Northampton. T. W. Stepherd.

REGISTER OF DEBATES IN CONGRESS.—Gales & Seaton, propose to publish a work with this title, to embrace a more full report of the Speeches on topics of general interest in each House of Congress, than has ever heretofore been published, or that can be given to the public through the ordinary channels of a newspaper. CAREY & LEA are publishing BOSTON CHAMBERLAIN'S LAW REPORTS, condensed and prepared by Thomas Sergeant and John C. Lower. Five volumes have been published, viz. 1, 2, 3, 4, 5, and 6, and 7, 8, 9, 10, and 11, and 12, and 13, and 14, and 15, and 16, and 17, and 18, and 19, and 20, and 21, and 22, and 23, and 24, and 25, and 26, and 27, and 28, and 29, and 30, and 31, and 32, and 33, and 34, and 35, and 36, and 37, and 38, and 39, and 40, and 41, and 42, and 43, and 44, and 45, and 46, and 47, and 48, and 49, and 50, and 51, and 52, and 53, and 54, and 55, and 56, and 57, and 58, and 59, and 60, and 61, and 62, and 63, and 64, and 65, and 66, and 67, and 68, and 69, and 70, and 71, and 72, and 73, and 74, and 75, and 76, and 77, and 78, and 79, and 80, and 81, and 82, and 83, and 84, and 85, and 86, and 87, and 88, and 89, and 90, and 91, and 92, and 93, and 94, and 95, and 96, and 97, and 98, and 99, and 100, and 101, and 102, and 103, and 104, and 105, and 106, and 107, and 108, and 109, and 110, and 111, and 112, and 113, and 114, and 115, and 116, and 117, and 118, and 119, and 120, and 121, and 122, and 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## POETRY.

## HEBREW BLOODIES.

Oh! snatch'd away in beauty's bloom,  
On thee shall press no ponderous tomb;  
But on thy turf shall roses rear  
Their leaves, the earliest of the year;  
And the wild cypress wave in tender gloom.  
And oft by yon blue gushing stream  
Shall sorrow lean her drooping head,  
And feed deep thought with many a dream,  
And ling'ring pause, and lightly tread;  
Fond wretch! as if her step disturb'd the dead.  
Away; we know that tears are vain,  
That death nor heeds nor hears distress;  
Will this unteach us to complain?  
Or make one mourner weep the least?  
And thou—who bid'st me to forget,  
Thy looks are warm, thine eyes are wet.

I saw thee weep—the big bright tear  
Came o'er that eye of blue;  
And then methought it did appear  
A violet dropping dew;  
I saw thee smile—the sapphire's blaze  
Beside thee ceased to shine;  
It could not match the living rays,  
That fill'd that glance of thine.  
As clouds from yonder sun receive  
A deep and mellow dye,  
Which scarce the shade of coming eve  
Can banish from the sky,  
Those smiles upon the moodiest mind  
Their own pure joy impart;  
Their sunshine leaves a glow behind  
That lightens o'er the heart.

## THE PROSPECT OF DEATH.

When sailing on this troubled sea  
Of pain, and tears, and agony,  
Though wildly roar the waves around,  
With restless and repeated sound,  
'Tis sweet to think that on our eyes  
A lovelier clime shall yet arise;  
That we shall wake from sorrow's dream  
Beside a pure and living stream.  
Yet we must suffer, here below,  
Unnumbered hours of grief and woe;  
Nor must the trembling heart repine,  
But all, unto its God resign;  
In weakness and in pain made known,  
His powerful mercy shall be shown,  
Until the fight of faith is o'er,  
And earth shall vex the soul no more!

\* By the Rev. Mr. Eastburn, one of the authors of  
YAMONDEN, and first published in the U. S. Lit. Gaz.

## MISCELLANY.

LAFAYETTE'S TOUR.  
[Continued.]

A state religion is a deformity which I hope never to see in our Republic—but I can never expect a state without religion to be prosperous, till I shall be satisfied that moral madness is political wisdom. The tendency, then, which has been apparent among us, within the last twenty years, to cast into the back ground the dependence of government on religion, & to exempt political men, as such, from the obligations of Christian principles, is the most ominous feature in the aspect of the times. If we shall continue to diverge, a few years more, from the maxims of our Puritan fathers, I fear it will be regarded as an offence against civil rights to say a word in favor of Religion as a qualification in rulers; and that a fastidious party spirit will point the finger of reproach at him, who shall maintain the antiquated doctrine, that the best principle of political integrity is the fear of God.

While the writer of this article has nothing to seek or to dread from the caprice of popular opinion, he hardly dares to hope that his feeble remonstrance will avail any thing against a downward current which already seems to be overwhelming. Ten years ago, the people of this Commonwealth, alarmed at the growing profanation of the Sabbath, were aroused to measures of energy in executing the laws against violators of this sacred day; and poured in petitions to the General Court, that these laws might be made more perfectly to meet the exigencies of the case. But our highest judicial tribunal set its foot on these last struggles of attachment to habits sanctioned by the wisdom of two centuries; and since then, who can tell an instance, in which any Sabbath-breaker has been punished or molested, in Massachusetts? What drover, or waggoner, or traveller of any sort, does not pursue his journey, if he pleases, on the Sabbath? What inn-keeper or toll-gatherer, on our great roads, has any respite from his ordinary vocation on this day? The ship in full sail keeps on her way for a short distance after her canvass is taken in; but if the propelling power is not renewed, she moves slowly, then stops, and then is drifted backward by the tide. There are certain outrages on the Sabbath, which are still coerced by the influence of public habit, and which no man will commit, who wishes for the votes of his fellow citizens, or even their good opinion. But should the future resemble the past in the progress of dejection, who can undertake to say, that, within fifty years, the ploughman will not prosecute his labor on the Sabbath, and under the very windows of the sanctuary; and the voice of devotion be stifled by the clamorous revelry of the tavern and the shooting-match?

These remarks, occasioned by those violations of the Sabbath connected with the tour of General Lafayette, have been thus extended, because every new example of this sort, from men of eminent respectability and influence, gives strength to the current that threatens to sweep away our Christian institutions. It is time for reflecting men, especially for the official guardians of religion, to awake on this subject. It is time that, from our pulpits at least, not an occasional and faint admonition, but a note of remonstrance, loud, united and reiterated, should be heard. If our Bible and our statute-book recognize the Sabbath as a day of sacred rest from common business and recreations, let us decide whether we will regard it as such, or relinquish the name of a Christian people. If we will maintain before the world, that we are the most free and enlightened community on the globe, let us show that we have wisdom enough to understand, and freedom enough to assert, our own interests and rights in the most important of all concerns. On this subject, I confess that I have been put to shame by the manly independence with which British Christians rebuke the transgressions of nobility and majesty itself.

When George the IVth was Prince of Wales, the Bishop of London waited on him in per-

son, to expostulate with him on the mischievous influence of his example, in attending a military dinner on the Sabbath. The Prince received the admonition very courteously, and gave orders that the entertainment should be changed to another day. After the Prince came to the throne, he nominated Dr. Pearson to be one of his chaplains, who very promptly declined the honor, saying, "It would require me to violate my conscience, by attending your Majesty's parties of pleasure on the Sabbath." The King honored this Christian magnanimity with new testimonies of his favor.

In a public journal of 1813, I find the same personage thus unceremoniously arraigned:—"Last Sunday, while I rested during a journey, at a large country town, the Prince Regent and his suite passed through the town in one direction, and a judge of the circuit in another; both travelling rapidly, and communicating abundant activity to the inns and stable yards where they had occasion to stop. But this was not the only evil. Public curiosity was awake to see the Prince Regent. Instead of the crowded church, or the quiet family circle, all was bustle, and confusion, and clamor. The streets through which he had to pass, were filled with spectators; and the grave aspect of the Sabbath, was changed for the levity and frivolity of a fair or a race course." The writer proceeds with a strain of dignified but severe animadversion on these facts. Now it looks something like a paradox, that the subject of a monarchy should be able to look his king in the face, and tell him his fault; and yet, among us republicans, where the highest officer is subject to law, and dependent on public opinion for his office, he may, in respect to our most sacred institutions, put at defiance law, and usage, and public opinion, on the presumption that every man in the community will have too much delicacy, and too much respect for a public officer, to speak of his fault, at least to speak of it aloud, and with decided disapprobation.

Before I dismiss this subject, permit me to add, that, on the general tendency of remissness in observing the Sabbath, the views now expressed, so far from being original or peculiar, have been, for ages, the views of the wisest statesmen and jurists in Christendom.—Judge Blackstone says—"Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation; the keeping of one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanizes the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it imprinths on the minds of the people that sense of their duty to God, so necessary to make them good citizens, but which yet would be worn out and defaced, without stated times of recalling them to the worship of their Maker."

The sentiments of Washington, as contained in his valedictory address, are so familiar, that I quote only a few sentences:—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. The mere politician, equally with the pious man, ought to respect and to cherish them. And let us with caution indulge the supposition, that morality can be maintained without religion;—reason and experience both forbid us to expect that national morality can prevail, in exclusion of religious principle." These remarks do not indeed refer expressly to the Sabbath; but that they are capable of such an application, may be seen from a single fact in the example of the same great and excellent man. The anecdote is one which was communicated to me, on what I supposed unquestionable authority. In the town of A—, in Connecticut, where the roads were extremely rough, Washington was overtaken by night on Saturday, not having been able to reach the village where he designed to rest on the Sabbath. Next morning, about sunrise, his coach was harnessed, and he was proceeding forward to an inn, near the place of worship which he proposed to attend. A plain man, who was an informing officer, came from a cottage, and enquired of the coachman, whether there was any urgent reason for his travelling on the Lord's day. The General, instead of resenting this as impertinent rudeness, ordered the coachman to stop, with great civility explained the circumstances to the officer, commended him for his fidelity, and assured him that nothing was further from his intention, than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met his most cordial approbation. How many admirers of Washington might receive instruction and reproof from his example!

## REPUBLICAN SIMPLICITY.

The following description of the impressions of an unprejudiced foreigner, on realizing the simplicity of the habits and frankness of the demeanor of the chief magistrate of our Republic, is taken from a new work recently published in London, entitled, "An excursion through the United States and Canada, during the years 1822-23, by an English gentleman."

"Shortly after my arrival at Washington, as I was one day coming with a friend from visiting the public offices, he pointed out to me a well dressed gentleman walking by himself. 'That,' said he, 'is the President of the United States.' When this great personage met us, my friend introduced me to him. I took off my hat as a mark of respect; upon which the President did the same; and shook me by the hand, saying he was glad to see me. I went soon afterwards to pay my respects to him at his house, in company with the same friends. We were shown into a handsome room, where the President had been writing. When he came in, he shook us by the hand, requested us to sit down, and conversed upon a variety of topics. I may here observe that, whenever in America, you are introduced to any one, the custom is to shake hands. I like this custom, as it is much more friendly, and puts you more at ease, than the cold formal bow, with which in England, and indeed the most of Europe, you are greeted at the performance of this ceremony. I was very much pleased with the unaffected urbanity and politeness of the President, so entirely different from what I should have met with on being introduced to a person of any thing like the same importance in Europe. When going to pay my respects to a duke of Tuscany or even to a petty German prince, whose whole territory is not larger than a county in one of the United States, I have to dress in a court uniform, and to pass by a whole file of soldiers, and then by half a dozen pages, officers

and chamberlains, with gold keys at their pockets, &c. But the President of the United States received me in his ordinary morning dress; and though he is commander-in-chief of the army and navy, has no need of sentinels at his door, being sufficiently protected by the love of his fellow citizens.

"I can safely say, that the manly simplicity of the President impressed me with much more respect than the absurd munificence of European potentates. Yet, surely, if pride can be tolerated in any man, it must be in him (like President Monroe) who has been placed at the head of the government of his native country, by the unanimous suffrage of eight millions of his fellow-citizens.—How much more has he to be proud of than the petty distinction of birth or fortune; and what an immeasurable distance between him and a German prince! yet to judge by their manners and bearing, you would fancy the prince was the greatest man on earth, and the president merely a private individual; whereas, the one is a most unimportant personage, except in his own opinion, and the other is really a great man."

## AN AFFECTING NARRATIVE.

Two little boys, decently clothed, the eldest appearing about thirteen, and the youngest eleven, called at the Lodging House for Vagrants in Warrington, Eng. for a night's lodging; the keeper of the house, very properly, took them to the Vagrant Office to be examined; and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting; and no doubt was entertained of its truth. It appeared, that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving them orphans in a wide world, without a home, and without friends. Immediately after the last mortal tribute had been paid to their parents' memory, having an uncle in Liverpool, and a sister in London, they resolved to go and throw themselves upon his protection. Tired therefore, and faint, they arrived in this town on their way. Two bundles contained their little all.—In the youngest boy's was found, neatly covered and carefully preserved, a Bible. The keeper of the lodging house, addressing the little boy, said, "You have neither money nor meat, will you sell me this Bible?" I will give five shillings for it." "No!" exclaimed he, (the tears rolling down his youthful cheeks,) "I'll starve first." Hetlien said, "There are plenty of books to be bought besides this; why do you love the Bible so much?" He replied, "No book has stood my friend so much as my Bible." "Why, what has your Bible done for you?" said he. He answered, "When I was a little boy, about seven years of age, I became a Sunday Scholar in London: through the kind attention of my master, I soon learnt to read my Bible; this Bible, young as I was, soon showed me that I was a sinner, and a great one too; it also pointed me to a Saviour; and I thank God that I have found mercy at the hand of Christ, and am not ashamed to confess him before the world." To try him still further, six shillings was then offered him for his Bible. "No," said he, "for it has been my support all the way from London; hungry and weary, often have I sat down by the way-side to read my Bible, and have found refreshment from it." Thus did he experience the consolations of the Psalmist, when he said, "In the multitude of his sorrows that I had in my heart, thy comforts have refreshed my soul." He was then asked—"What will you do, when you get to Liverpool, should your uncle refuse to take you in?" His reply may excite a blush in many established Christians.—"My Bible tells me," said he, "When my father and mother forsake me, then the Lord will take me up."—The man could go no further, tears choked his utterance, and they both wept together. They had in their pockets, tickets, rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment. At night these two little orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father—to Him whose ears are ever open to the prayers of the poor destitute; and to Him who has said, "Call upon me to the day of trouble, I will deliver thee, and thou shalt glorify me." The next morning these refreshed little wanderers arose early, addressed themselves to their Maker, and set out for the town of Liverpool; and, may He who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

Hist. of Adult Schools.

## A WARNING.

A circumstance recently occurred with us, says a correspondent of the Sabbath School Visitor, which was calculated to remind us forcibly of our obligations, and the duty we owe to those under our care.—One of our scholars, a little boy, about ten years old, had been guilty of a fault. I reproved him, but he heeded no my reproof. This was at the morning school. In the afternoon he ran away from home, and went to play. I accidentally discovered him, and brought him to the school. I endeavored to impress upon him the sinfulness of his conduct; told him that it was wicked because God had forbidden it; and warned him of the consequences of disobedience. He was unmoved. I told him of the end of those children who disobey the commands of God, and disregard the instructions of their teachers. He still remained unaffected. As a mark of my displeasure, I withheld from him the reward to which he would otherwise have been entitled. At this he was offended, and said to his companions, that, "he would not attend next Sunday—he would go and play all day." On Tuesday, there was a cry that a child was drowned. I listened to the river, and found this same little boy, just taken from the water a lifeless corpse. How did I wish for the tongue of an angel, to impress upon his surviving companions, the feelings which such a circumstance ought to excite. Never before did I feel so sensibly, the necessity of being myself taught, in order to be a teacher; nor my own incompetency to perform the duties of my station.

## POOR MARY, AN AGED FEMALE, AND THE RICH PROFESSOR.

Poor Mary was returning home, the picture of penury and want, thoughtful, yet serene and placid, when she was joined by a professor, who was the subject of some affluence, and was threatened with more. She immediately began to relate her sorrows and apprehensions to poor Mary, who heard her with much attention, and then with all the tenderness of Christian sympathy besought her to be comforted, reminded her of the goodness and fidelity of that God who had promised never to forsake his people, exhorted her to be grateful for the many mercies she now enjoyed, and to confide in the unchanging mercy and love of God for all future ones. By this time they reached the door of her humble dwelling. Mary begged the lady to walk in, and taking her to a closet, said, "Pray, Ma'am, do you see any thing?" The lady replied, "No." She took her to another closet, and repeated the question, "Pray, Ma'am, do you see any thing?" the reply again was "No." The lady took her to a third closet, and once more repeated the question, "Pray, Ma'am, do you see any thing?" the lady replied with a look of surprise, bordering on displeasure, "No." "Then, Ma'am," said poor Mary, "you see all I have in the world. But why should I be unhappy? I have Christ in my heart and heaven in my eye. I have the unfailing word promise that 'bread shall be given me, and water shall be sure,' whilst I stay a little longer in this vale of tears; and when I die, a crown of glory awaits me through the Redeemer."

From the Western Carolinian.

## MATERNAL AFFECTION.

Who that has seen a mother fondly bending over her infant babe, & gazing with the mixed feeling of love and tenderness on the image which it presents to her, can withhold the tribute of respect? To see her in all the enthusiastic feelings of the heart clasp her offspring to her bosom—to view her lulling by the soft melody of her voice, the helpless innocent into balmy sleep; and to survey her as she watches the sleeping moments of her darling child, while with anxious solicitude she anticipates its every want, is a sight at which heroes and statesmen, philosophers and sages, may stand for a moment and gaze with delight. Is there a feeling that actuates the human heart so powerful as that of maternal affection? Who but woman, lovely woman, can feel that tender sensation so strong? The father, indeed, may press his lovely infant to his manly heart; but does it throb with those feelings which irresistibly overcome the mother? Does his masculine form tremble with the same anxious solicitude for the welfare of his child? No; though ties of blood and nature inseparably connect them in the bonds of affection and love, still his insatiable bosom is incapable of the tender feelings of the mother; while she, alive to all the sensibilities of the soul, in a paroxysm of love and delight, trembles with the feelings of maternal affection. What power but the Eternal, can separate the fond mother from the being she has given life to? No pathless desert nor gloomy forest, nor trackless ocean, with all their unnumbered dangers, can deter her intrepid soul from seeking her offspring in the hour of trial.

Maternal affection is inherent in the nature of woman—it is planted in her heart as the existence of human feeling; and while reason holds her seat, the feelings of a mother's heart will recognize, through the lapse of time, the child of her bosom.

## AN ABSENT SON.

## NOW IS THE DAY OF SALVATION.

AN EXTRACT.  
We must every one of us give an account of himself to God; and before we are called upon to do it, surely some inquiry should be made into our state. Ask yourself the following questions; and, as in the presence of God, and as standing before the dread tribunal of heaven, let conscience frame an answer to each; to be written in the blank spaces.

1. Will the road in which I am now walking lead to heaven or hell?

2. Will the supposed advantages of sin here, be equal to the real and eternal loss of heaven hereafter?

3. Going on as I now do, shall I run no risk of being damned?

4. Have I not neglected many duties, and committed many sins, and hereby provoked God's anger?

5. If God should this moment, or this day, call me to his bar, am I prepared to meet him?

## PLAINNESS IN BUILDINGS.

Foreigners who visit the principal towns in New-England, express their astonishment at the extravagance of expense incurred by our citizens in the construction of our houses. Our cities are filled with rich and costly palaces, and their environs are studded with chalets and pavilions that vie in splendor with Fonthill Abbey. Times are strangely altered since the days of ENDICOTT and WINTHROP. The following extract from Wintthrop's Journal shows what a watchful eye the civil authority kept over the plain puritans that first erected huts on these shores:—"The Governor [Wintthrop] having freely told him [Dep. Gov. Dudley] that he did not well to bestow so much cost about waisting and adorning his house in the beginning of a plantation, born in regard of the necessity of public charges, and for example—his reply was, that it was for the warmth of his house, and the charge was little, being but clapboards nailed to the walls in the form of wainscot."

The excess of ornament in Dudley's house, for which he was so paternally rebuked by Gov. W., consisted in the house being wainscotted, not with mirrors or rose-wood, but with clapboards, the spoils of forest trees felled at his door. An apology for this wasteful extravagance of Dudley will at this season of the year be found by every man of feeling at his finger's ends; and some apology may be made for the excellent governor, when we observe that the incident happened on May day, 1632.—[Salem Gaz.]

The Death Watch.—Among the popular superstitions which the almost general illumination of modern times has not been able to obliterate, the dread of the death watch may well be considered as one of the most predominant, and still continues to disturb the habits of rural tranquility with groundless fears and absurd apprehensions. It is chiefly in the advanced state of spring that this little animal commences its rounds, which is no other than the call or signal by which the male and female are led to each other, and which may be considered as analogous to the call of birds; though not owing to the voice of the insect, but to its beating on any hard substance with the shield or fore part of its head. The prevailing number of distinct strokes which it beats is from seven to nine or eleven, which very circumstance may still add in some degree to the ominous character which it bears among the vulgar. The sounds or beats are given in pretty quick succession, are repeated at uncertain intervals, and in old houses, where the insects are numerous, may be heard at almost every hour of the day—especially if the weather be warm. The insect is of a colour so nearly resembling that of decayed wood, that it may for a considerable time elude the search of the inquirer. It is about a quarter of an inch in length, and is moderately thick in proportion; and the wing shells are marked with numerous irregular variegations, of a lighter or graver color than the ground color.—[Nat. Jour.]

## SCOTT'S BIBLE—Stereotype Edition.

## PROFESSOR BY

## SAMUEL T. ARMSTRONG.

For publishing SCOTT'S FAMILY BIBLE, containing all the Marginal References, to be comprised in six VOLUMES ROYAL OCTAVO, and embellished with a likeness of the Author. TERMS.—It shall be well printed, on good paper, and be comprised in six handsome volumes. It will contain the Scriptures of the Old and New Testaments the Introductory Observations, Explanatory Notes, and Practical Observations and all the copious MARGINAL REFERENCES, being printed word for word from the London Stereotype Edition published since the Author's decease. The price will be \$21, in boards; \$24, in sheep; \$30, in calf binding. The whole work will be ready for delivery by May 1825.

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"I have obtained four subscribers for the edition you are publishing."  
"I propose to take seven sets of Scott's Bible, and will be accountable for the same."

"I have obtained subscribers for nine copies of Scott's Family Bible."  
"I shall probably need eight or ten sets of Scott's Family Bible."

"Rev. S. S. of P. has obtained ten subscribers for another edition of Scott's Bible. I hope you may succeed as you have done in former editions. I have been endeavouring to procure subscribers among our people, and ten or more subscribers have obtained."

"I will take ten sets (of Scott's Bible) personally."

"I have obtained ten subscribers for the Family Bible—and have no doubt but there might be something like 100 copies sold in this place if you had an agent here—I thought the work ought to be encouraged and for that reason took a subscription paper. It is a work that every family should have that is a purchase."

"I am glad that you propose to print 30 sets of excellent Commentary, and should be very glad were in my power to give a more liberal patronage to the work, than, as circumstances are, I can. I am, however, able to do something; eight or ten sets shall certainly take; and it may double that number."

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"I think I shall dispose of twenty sets of Scott's Family Bible."

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Just published an edition of the SLAVE SONGS, completed in 6 volumes, without the marginal references, price in boards \$18—in sheep, \$24—in calf, \$27. Either of these editions may be had by the subscriber. Of J. P. Hutton, bookseller, New-York. Subscription papers will be furnished gratis, on application to the publisher.

Subscribers in distant places are informed that payment being secured, the books will be sent well packed, at the risk and expense of the publisher, in any season in the Union that may be required. No. 50, Cornhill, Boston, Jan. 1, 1825.

## SCOTT'S FAMILY BIBLE.

I have now the happiness to say, that I have about 500 pages of my elegant edition of the Bible stereotyped, and printing on a paper as pure as cream—the work is doing in Queen's Quay, from the last London stereotyped edition, which had a rapid sale there. I am preparing on a Fica body, with English faces; a new and Practical Observations, on a very small Small Pica—the Marginal References very excellent Nonpareil. The last new hope will be ready in February, and the volumes to succeed in 4 or 5 months, and the whole is completed. Those who have pronounced it the handsomest, best, of any extant, not excepting the last London edition, I am also publishing Josephus' Works in two octavo volumes, which I shall complete in January 1825. I have just finished in two volumes, embracing the four volumes last edition, Shuckford's Connection of Sacred and Profane History; and am stereotyping a very some edition of Buck's Theological Dictionary. Philadelphia. W. W. Woodward.

Subscriptions for Woodward's Edition of the Family Bible, received by Jons W. Woodward, Recorder Office.

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